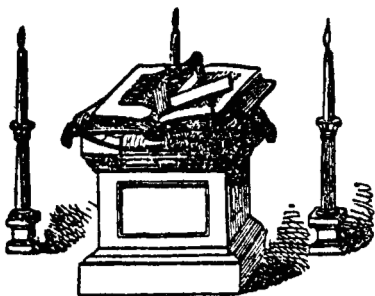


FELLOW CRAFT, OR SECOND DEGREE

I SHALL omit the ceremonies incident to opening a Lodge of Fellow Crafts, as they are very similar to those employed in opening the First Degree, and will be explained hereafter more

clearly to the reader. Five are required by Masonic law to make a legal Lodge of Fellow Crafts, viz.: Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons; yet seven, besides the Tyler, generally officiate, and take their seats as in the Entered Apprentice Degree. (See Plate, page 8.)



COMPASSES PLACED IN A LODGE OF FELLOW CRAFT MASONRY, "ONE POINT ELEVATED ABOVE THE SQUARE."
(See Note B.)

When the Lodge is opened on the Fellow Craft Degree, the altar is arranged as represented in the accompanying engraving.

We will suppose the Lodge to be opened on the Fellow Craft Degree, and Mr. Gabe, who has previously taken the degree of Entered Apprentice, and been elected to that of Fellow Craft, is in the ante-room in waiting. The Master, being aware of this fact, will say:

W. M.—Brother Junior Deacon, you will take with you the necessary assistance and repair to the ante-room, where there is a candidate in waiting for the second degree in Masonry; and when you have him prepared, make it known by the usual sign.

The Junior Deacon, with the two Stewards accompanying him, steps to the centre of the Lodge, makes the dueguard and sign of a Fellow Craft, and passes out of the Lodge into the ante-room. (For dueguard and sign see Figs. 3 and 4, page 17.)

J. D.—Well, Brother Gabe, you will have to be prepared for this Degree as all have been before you. You, of course, can have no serious objection?

Brother Gabe.—I have not.

J. D.—Then you will take off your boots, coat, pants, vest, necktie, and collar; and here is a pair of drawers, unless you have a pair of your own. Now you will slip your right arm out of your shirtsleeve, and put it through the bosom of your shirt, that your right arm and breast may be naked.

The Deacon here ties a hoodwink, or handkerchief, over both eyes. (In the time of Morgan, it was the usage to cover only one eye.) The Junior Deacon then ties a rope, by Masons called a cable-tow, twice around his arm. (Formerly, the rope was put twice round the candidate's neck.) Some Lodges follow the old custom now, but this is rather a rare thing. The reader will, however, do well to recollect these hints, as they are particular points.

The right foot and knee of the candidate are made bare by rolling up the drawers, and a slipper should be put on his left foot. This being accomplished, the candidate is duly and truly prepared. (See engraving.)

The Deacon now takes the candidate by the arm, and leads him forward to the door of the Lodge; and upon arriving there he gives three raps, when the Senior Deacon, who has taken his station on the inside door of the Lodge, reports to the Master as follows:

S. D.—Worshipful Master (making the sign of a Fellow Craft), there is an alarm at the inner door of our Lodge.

W. M.—You will attend to the alarm, and ascertain the cause.

The Deacon gives three raps, which are responded to by the



Junior Deacon, and answered to by one rap from the Senior Deacon inside, who opens the door, and says:

S. D.—Who comes here?

J. D. (conductor).—Brother Gabe, who has been regularly initiated as Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.

S. D. (turning to candidate).—Brother Gabe, is it of your own free-will and accord?

Candidate.—It is.

S. D.—Brother Junior Deacon, is he duly and truly prepared, worthy and well qualified?

J. D.—He is.

S. D.—Has he made suitable proficiency in the preceding degree?

J. D.—He has.

S. D.—And properly vouched for?

J. D.—He is.

S. D.—Who vouches for him?

J. D.—A brother.

S. D.—By what further right, or benefit, does he expect to gain admission?

J. D.—By the benefit of a pass.

S. D.—Has he that pass?

J. D.—He has it not, but I have it for him.

S. D.—Advance, and give me the pass. (Some say, advance the pass.)

Junior Deacon whispers in the Senior Deacon's ear the password, "Shibboleth."

S. D.—The pass is right. You will wait with patience until the Worshipful Master is informed of your request, and his answer returned.

The Senior Deacon then closes the door, and repairs to the centre of the Lodge, before the Worshipful Master in the east, and sounds his rod twice on the floor, which is responded to by the Master with his gavel, when the same interrogations and answers are repeated by the Master and Deacon as at the door. The Master then says:

W. M.—Let him enter, in the name of the Lord, and be received in due form.

The Senior Deacon then takes the square from the altar, and, repairing to the door, he opens it, and says:

S. D.—Let him enter in the name of the Lord, and be received in due form.

The Junior Deacon advances through the door, followed by the two Stewards, when the Senior Deacon stops them by placing the angle of the square against the candidate's right breast.

S. D. (pressing square against candidate's breast).—Brother Gabe, on entering this Lodge the first time you were received on the points of the compass: I now receive you on the angle of the square, which is to teach you that the square of virtue should be the rule and guide of your conscience in all future transactions with mankind.

The Senior Deacon now takes the candidate by the right arm, followed by the Stewards, and conducts him twice around the Lodge, counting from the Junior Warden's station in the south, during which time the Master reads the following passage of Scripture:

“Thus he showed me: and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more.”—*Amos* vii. 7, 8.

While going around the Lodge, as the conductor and candidate pass the officers' stations in the south, west, and east, they (the officers) sound the gavel as follows: the first time going round, one rap each; the second time, two raps each. By the time the Master has finished reading the above passage of Scripture, the candidate and conductor have passed around the room twice, and arrived at the Junior Warden's station in the south.

J. W. (giving two raps, which are responded to by the deacon).—Who comes here?

S. D. (conductor).—Brother Gabe, who has been regularly initiated Apprentice, and now wishes to receive more light in Masonry, by being passed to the Degree of Fellow Craft.

J. W. (turning to candidate).—Brother Gabe, is it of your own free-will and accord?

Candidate.—It is.

J. W.—Brother Senior Deacon, is he duly and truly prepared, worthy, and well qualified?

S. D.—He is.

J. W.—Has he made suitable proficiency in the preceding Degree?

S. D.—He has.

J. W.—And properly vouched for?

S. D.—He is.

J. W.—Who vouches for him?

S. D.—A brother.

J. W.—By what further right, or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

J. W.—Has he that pass?

S. D.—He has it not, but I have it for him.

J. W.—Advance, and give me the pass.

Senior Deacon advances, and whispers in the Junior Warden's ear, "Shibboleth."

J. W.—The pass is right; I will suffer you to pass on to the Senior Warden's station in the west.

S. W.—Who comes here?

S. D.—Brother Gabe, who has been regularly initiated Apprentice, and now wishes to receive more light in Masonry, by being passed to the Degree of Fellow Craft.

S. W. (turning to candidate).—Brother Gabe, is it of your own free will and accord?

Candidate.—It is, &c., &c.

Precisely the same questions and answers transpire as at the Junior Warden's station and at the door, and the candidate and conductor are permitted by the Warden to pass to the Worshipful Master's station in the east.

W. M.—Who comes here?

S. D. (for candidate).—Brother Gabe, who has been regularly initiated Apprentice, and now wishes to receive more light in Masonry, by being passed to the Degree of Fellow Craft.

W. M.—(turning to candidate).—Brother Gabe, is it of your own free-will and accord?

Brother Gabe.—It is.

W. M.—Brother Senior Deacon (the Master speaking in a very deep tone of voice), is he duly and truly prepared, worthy, and well qualified?

S. D.—He is.

W. M.—Has he made suitable proficiency in the preceding Degree?

S. D.—He has.

W. M.—And properly vouched for?

S. D.—He is.

W. M.—Who vouches for him?

S. D.—A brother.

W. M.—By what further right or benefit does he expect to gain admission?

S. D.—By the benefit of the pass.

W. M.—Has he that pass?

S. D.—He has it not, but I have it for him.

W. M.—Advance and give me the pass.

Senior Deacon advances, and whispers in the Master's ear, "Shibboleth."

W. M.—The pass is right; from whence came you, and whither are you travelling?

S. D.—From the west, travelling toward the east.

W. M.—Why leave you the west, and travel toward the east?

S. D.—In search of more light.

W. M.—Since that appears to be the object of the candidate's search, it is my orders that he be reconducted to the Senior Warden in the west, who will teach him how to approach the east, by two upright regular steps, his feet forming an angle of a square, his body erect at the altar before the Worshipful Master in the east.

Senior Deacon conducts the candidate back to the Senior Warden in the west, and says:

S. D.—Brother Senior Warden, it is the orders of the Worshipful Master, that you teach this candidate to approach the east, by two upright regular steps, his feet forming an angle of a square, his body erect at the altar before the Worshipful Master in the east.

Senior Warden leaves his seat, and, approaching the candidate, he leads him toward the altar, and within two steps of it, and says:

Brother, you will first step off one full step with your left foot, bringing the heel of your right in the hollow of your left foot, now you will step off with your right foot, bringing the heel of your left in the hollow of your right. (Steps 1 and 2, Fig. 14, p. 93.)

The candidate is now within kneeling distance of the altar, and the Senior Warden makes the following report to the Master:—

Worshipful Master, the candidate is now in order, and awaits your further will and pleasure.

W. M.—Brother Senior Warden, you will place him in due form for taking upon himself the solemn oath or obligation of a Fellow Craft.

The Senior Warden, with the assistance of the Senior Deacon, now causes the candidate to kneel on his naked right knee, before the altar, making his left knee form a square. His left arm, as far as the elbow, should be held in a horizontal position, and the rest of the arm in a vertical position, forming another square—his arm supported by the square, held under his elbow, and his right hand resting on the open Bible. (See Fig. 10.)

W. M.—Brother Gabe, you are kneeling for the second time

at the sacred altar of Masonry, to take upon yourself the solemn oath or obligation of a Fellow Craft; and I take pleasure, as Master of this Lodge, to say to you (as on a former occasion), there is nothing in this oath that will interfere with the duty that you owe to your God, your family, country, neighbor, or self. Are you willing to take it?

FIG. 10



CANDIDATE TAKING THE OATH OF A FELLOW CRAFT

"Kneeling on my naked right knee, my left forming a square; my right hand on the Holy Bible, square, and compasses, my left arm forming an angle, supported by the square, and my hand in a vertical position."

Candidate—I am.

W. M.—Then, if you have no objections, you will say, I, and repeat your name after me (here the Master gives two raps with his gavel (●●), which is the signal for all the brethren to assemble around the altar).

OATH

I, Peter Gabe, of my own free-will and accord, in the presence of Almighty God, and this worshipful Lodge, erected to Him, and

dedicated to the holy STS. JOHN,¹ do hereby and hereon (Master presses candidate's hand with the gavel), most solemnly and sincerely promise and swear that I will always hail, and ever conceal, and never reveal any of the secret arts, parts, or points of the Fellow Craft Degree to any person whomsoever, except it be to a true and lawful brother of this degree, or in a regularly constituted Lodge of Fellow Crafts; nor unto him or them until, by strict trial, due examination, or lawful information, I shall find him, or them, as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will stand to, and abide by, all the laws, rules, and regulations of the Fellow Craft Degree, as far as the same shall come to my knowledge.

Further, I will acknowledge and obey all due signs and summons sent to me from a Lodge of Fellow Crafts, or given me by a brother of that degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, distressed, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require, and my ability permit, without any injury to myself.

Further, that I will not cheat, wrong, nor defraud a brother of this degree, knowingly, nor supplant him in any of his laudable undertakings.

All this I most solemnly promise and swear with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or self-evasion of mind whatever, binding myself under no less penalty than of having my breast torn open² (see sign of Fellow Craft, Fig. 4, p. 17) my heart³ plucked out, and placed on the highest pinnacle of the temple (some say, "My heart and vitals taken from thence, and thrown over my left shoulder, and carried into the valley of Jehoshaphat, &c., &c."), there to be devoured by the vultures of the air, should I ever knowingly violate the Fellow Craft obligation. So help me God, and keep me steadfast in the due performance of the same.

¹ We are challenged by our opponents to prove that St. John was a Freemason. The thing is incapable of direct proof. Calmet positively asserts that he was an Essene, which was the secret society of the day, that conveyed moral truths under symbolical figures, and may, therefore, be termed Freemasonry, retaining the same form, but practised under another name.—*Historical Landmarks*, vol. i. p. 167.

² Gives candidate a rake across his breast with the hand; this is to draw candidate's attention to the penalty.

³ The breast being the abode of fortitude, we are taught by the second sign to suppress the risings of apprehension and discontent; and to endure with patience the attacks of adversity, or distress, pain, or disappointment, rather than induce, by a weak and temporizing compliance with the persuasion of friends, or the denunciations of enemies, the bitter stings of remorse which must inevitably result from a betrayal of secrets with which we have been intrusted on the faith of a solemn obligation.—*Theo. Phil.*, p. 289.

W. M.—Brother Gabe, you will detach your hand, and kiss the book on which your hand rests, which is the Holy Bible.

Candidate kisses the book once (some Lodges say twice).

W. M.—In your present condition, what do you most desire?

The candidate, prompted by his conductor, answers—More light in Masonry.

W. M.—Brethren, you will stretch forth your hands, and assist me in bringing our brother to light.

Here all the brethren place their hands in the form of the dueguard of a Fellow Craft. (See Fig. 3, p. 17.)

W. M.—Let the brother receive light.

At this point the conductor unties the hoodwink, and lets it fall from the candidate's eyes. The Master then gives one rap on the altar with his gavel, when all the brethren but himself and the conductor (S. D.) take their seats. The Master then says to the candidate:

W. M.—My brother, on being brought to light in this Degree, you behold one point of the compasses elevated above the square (see altar and compasses in this Degree, p. 58), which is to signify that you have received light in Masonry by points.

Then, stepping back a few feet from the altar, the Worshipful Master continues:

W. M.—Brother, you discover me approaching you from the east, under the dueguard (here he makes the dueguard) and sign (here he makes the sign of a Fellow Craft, see Figs. 3, 4, p. 17); and in token of the continuance of brotherly love and favor, I present you with my right hand (takes candidate by the right hand), and with it the pass, token, token of the pass, grip, and word of a Fellow Craft. As you are yet uninformed, your conductor will answer for you.

The Worshipful Master now takes the candidate by the Entered Apprentice's grip (see Entered Apprentice's grip, Fig. 9, p. 36), and says to his conductor, the S. D., while holding the candidate by this grip:

FIG. 11



PASS GRIP OF A FELLOW CRAFT

W. M. — Here I left you, and here I find you. Will you be off or from?

S. D. (for candidate). From.

W. M. — From what, and to what?

S. D.—From the real grip of an Entered Apprentice to the pass grip of a Fellow Craft.

W. M.—Pass.

Here the candidate is requested to pass his thumb from the first joint to the space between the first and second joints, which is the pass grip of a Fellow Craft. (See Fig. 11.)

W. M.—What is that?

Conductor—The pass grip of a Fellow Craft?

W. M.—Has it a name?

Conductor—It has.

W. M.—Will you give it me?

Conductor—"Shibboleth." (Some letter it, Shib-bo-leth.)

W. M.—Will you be off or from?

Conductor—From.

FIG. 12

W. M.—From what, and to what?

Conductor—From the pass grip of a Fellow Craft to the real grip of the same.

W. M. (moving his thumb to the second joint).—Pass.



REAL GRIP OF A FELLOW CRAFT

W. M.—What is that?

Conductor—The real grip of a Fellow Craft.

W. M.—Has it a name?

Conductor—It has.

W. M.—Will you give it me?

Conductor—I did not so receive it, neither can I so impart it.

W. M.—How will you dispose of it?

Conductor—I will letter it with you.

W. M.—Letter and begin.

Conductor—No, you begin.

W. M.—You must begin.

Conductor—A.

W. M.—J.

Conductor—C.

W. M.—H.

Conductor—I.

W. M.—N.

Conductor—Ja.

W. M.—Chin.

Conductor—Jachin.

W. M.—The pass is right. (At the words, "is right," lifting candidate from his knees at the altar.) You will arise, and salute the Junior and Senior Wardens as a Fellow Craft.

The conductor having previously removed the cable-tow from the

candidate's arm, he conducts him to the Junior Warden's station in the south, halts before that officer, and gives two raps on the floor with his rod, or stamps twice on the floor with his foot, which is responded to by the Junior Warden, in like manner, with his gavel.

J. W.—Who comes here?

Conductor—Brother Gabe, an obligated Fellow Craft.

J. W.—How shall I know him to be such?

Conductor—By signs and tokens.

J. W.—Give me a sign.

Conductor gives the dueguard of a Fellow Craft (see Fig. 3, p. 17), and makes the candidate or candidates—if there are more than one—do likewise.

J. W.—What is that?

Conductor—Dueguard of a Fellow Craft Mason.

J. W.—Has it an allusion?

Conductor—It has; it alludes to the manner in which my hands were placed when I took upon myself the solemn oath of a Fellow Craft.

J. W.—Have you any other sign?

Conductor—I have. (At the same time he makes the sign of a Fellow Craft, see Fig. 4, p. 17, and the candidate does the same.)

J. W.—What is that?

Conductor—The sign of a Fellow Craft Mason.

J. W.—Has it an allusion?

Conductor—It has; it alludes to the penalty of my obligation.

J. W.—Have you any further signs?

Conductor—I have not; but I have a pass, token, token of the pass, grip, and word.

J. W.—Advance, and give me the pass.

Warden takes hold of candidate by the right hand, and places his thumb on the first joint of candidate's hand (see Entered Apprentice grip, Fig. 9, p. 36), and says to the conductor:

J. W.—Will you be off or from?

Conductor—From.

J. W.—From what, and to what?

Conductor—From the real grip of an Entered Apprentice to the pass grip of a Fellow Craft. (See Fig. 11, p. 66.)

J. W.—Pass. (They move their thumbs, as already described.)

J. W.—What is that?

Conductor—The pass grip of a Fellow Craft.

J. W.—Has it a name?

Conductor—It has.

J. W.—Will you give it me?

Conductor—"Shibboleth."

J. W.—Will you be off or from?

Conductor—From.

J. W.—From what, and to what?

Conductor—From the pass grip of a Fellow Craft, to the real grip of the same.

J. W.—Pass. (They pass the thumbs, as before described. See Fig. 12, p. 67.)

J. W.—What is that?

Conductor—The real grip of a Fellow Craft.

J. W.—Has it a name?

Conductor—It has.

J. W.—Will you give it me?

Conductor—I did not so receive it, neither can I so impart it.

J. W.—How will you dispose of it?

Conductor—I will letter it or halve it.

J. W.—Halve it, and begin.

Conductor—No, you begin.

J. W.—Begin you.

Conductor—Ja.

J. W.—Chin.

Conductor—Jachin.

J. W.—The pass is right, and the word is right. I will suffer you to pass on to the Senior Warden's station in the west.

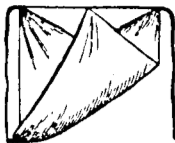
The conductor and candidate now pass on to the Senior Warden in the west, where they pass precisely the same examination as that just described with the Junior Warden. The Senior Warden then permits them to pass on to the Worshipful Master in the east for his examination. As they (the candidate and conductor) approach the Master's station in the east, and when nearly there, he (the Master) says:

W. M.—Brother Senior Deacon, you will reconduct the candidate to the Senior Warden in the west, with my orders that he teach him how to wear his apron as a Fellow Craft.

It should be here remarked, that when a candidate is prepared in the ante-room for the Fellow Craft's degree, he has an apron tied on him, with the flap up, as worn by an Entered Apprentice, which he wears until he arrives at this part of the ceremony.

The Deacon now conducts the candidate to the Senior Warden's station. This officer leaves his seat, and, approaching candidate, turns the flap of his apron down, at the same time saying—Brother, at the building of King Solomon's Temple, the Fellow Crafts wore their aprons with the flap turned down and the corner turned up, and thus you will wear yours, until further advanced. (Tucks a corner under the string.)

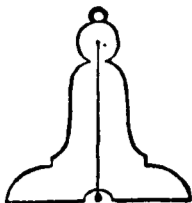
The conductor now reconducts the candidate to the Worshipful Master in the east.



FELLOW CRAFT'S APRON

W. M.—I now present you with the working tools of a Fellow Craft Mason, which are the plumb, square, and level.

The Master here shows the candidate these tools, which are generally made of rosewood or ebony, and kept for these occasions on the Master's desk.



WORKING TOOLS OF A FELLOW CRAFT

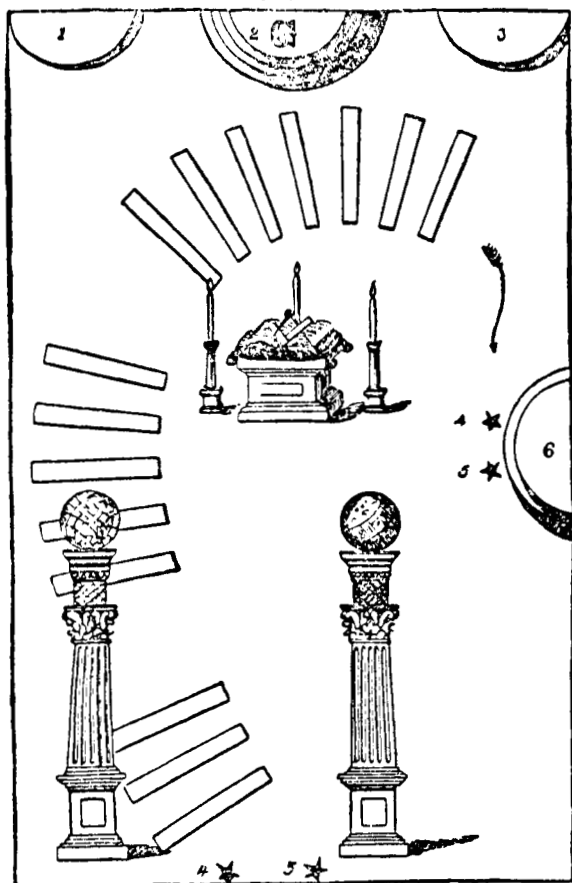
W. M.—The plumb is an instrument made use of by operative masons to raise perpendiculars, &c.

This is monitorial, and is generally read to candidates by the Master. The reader will see the Masonic Monitors. After reading this, the Master says:

W. M.—Brother Senior Deacon, it is my orders that you reconduct this candidate to the place from whence he came (ante-room), and invest him of what he has been divested of, preparatory to making an ascent through a porch, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, there to receive instructions relative to the wages and jewels of a Fellow Craft.

The conductor then leads the candidate to the centre of the Lodge, before the altar, and makes the dueguard and sign of a Fellow Craft, which is responded to by the Master. They then retire from the Lodge to the ante-room. After the candidate is out of the room, the Lodge is arranged for his second reception and the completion of the Degree. Two large pillars, each from six and a half to seven feet high, are placed near the door, about five feet apart, and fifteen pieces of painted board, of a rectangular form, are arranged upon the carpet so as to represent three, five, and seven steps, or stairs. Some Lodges, especially those

FIG. 13



REPRESENTATION OF THE CRAFTSMAN'S ROAD TO THE MIDDLE CHAMBER OF KING SOLOMON'S TEMPLE.

1. Treasurer. 2. Worshipful Master. 3. Secretary. 4, 4. Conductor. 5, 5. Candidate. 6. Junior Warden.

in the large cities, employ real steps, but in most country Lodges the painted boards are used. For a more definite idea of this arrangement, the reader is referred to Fig. 13.

After the candidate is dressed, the conductor ties upon him a white apron, with the flap turned down, as worn by Fellow Crafts. The conductor then opens the Lodge-door, and, taking the candidate by the left arm, he leads him forward through the door in front of the pillars. For the first position of the parties see Fig. 13, the two stars representing the conductor (i. e. S. D.) and the candidate.

Conductor—Brother Gabe, we are now about to make an ascent through a porch, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, there to receive instructions relative to the wages due, and jewels of a Fellow Craft.

Masonry is considered under two denominations—namely, Operative and Speculative. By Operative Masonry, we allude to the proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty; and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

Our ancient brethren worked at both Operative and Speculative Masonry; they worked at the building of King Solomon's Temple, besides numerous other Masonic edifices. They wrought six days, but did not work on the seventh (7th), for in six days God created the heavens and the earth, and rested on the seventh day; therefore our ancient brethren consecrated this day as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

Brother, the first thing that particularly attracts our attention are (here the conductor steps forward) two large brazen pillars (pointing at them with his rod), one on the right and one on the left hand. The name of the one on the left hand is Boaz, and signifies strength; the name of the one on the right is Jachin, and denotes establishment; they, collectively, denote establishment and strength, and allude to a passage in Scripture: "In strength shall this house be established."¹ These are representations of the two pillars erected at the outer porch of King Solomon's Temple. They are said to have been in height thirty-five (35) (Morgan, Richardson, Bernard, and Allyn say only eighteen) cubits, twelve in circumference, and four in diameter; they are said to have been adorned with two large chapters of five cubits each, making their entire height forty (40) cubits. These chapters were ornamented with a representation of network, lily-work, and pomegranates, and are said to denote Unity, Peace, and Plenty. The network, from its connection, denotes unity; the lily-work, from its whiteness, and the retired place in which it grows, purity and peace; the pomegranates, from the exuberance of their seed, denote plenty. These chapters have on the top of each a globe, or ball; these globes are two artificial spherical bodies; on the convex surfaces of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions; and are said to be thus extensive, to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. The principal use of these globes, besides serving as maps, to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same.

Contemplating these bodies, we are inspired with a due reverence for the Deity and his works and are induced to encourage the studies of astronomy, geography, navigation, and the arts

¹ One of the rules of the Jewish Cabala is called Transposition, and is used by finding an appropriate meaning to a word formed anagrammatically from any other word. Acting on this rule, Brother Rosenberg, an eminent Jewish Mason, residing in Paris, thus improves the names of these pillars: "In the First Degree, the candidate receives in his preparation the elements of the sciences; it remains for him to instruct or to *fortify* himself by means of the higher sciences; the word *fortify* in Hebrew is ZAOB. At the moment when the young neophyte is about to receive the physical light, he should also prepare himself to receive the moral light. The word *prepared* in Hebrew is NIKAJ."—*Historical Landmarks*, vol. I. p. 450.

dependent on them, by which society has been so much benefited.

The composition of these pillars is molten or cast brass; they were cast whole, on the banks of the river Jordan, in the clay grounds between SUCCOTH and ZAREDATHA, where King Solomon ordered these and all holy vessels to be cast.

They were cast hollow, and were four inches or a hand's breadth thick. They were cast hollow the better to withstand inundation and conflagrations, and are said to have contained the archives of Masonry.

Conductor—Brother, we will pursue our journey. (Stepping to the three steps on the floor or carpet.) The next thing that attracts our attention are the winding stairs which lead to the Middle Chamber of King Solomon's Temple, consisting of three, five, and seven steps.

The first three allude to the three principal stages of human life, namely, youth, manhood, and old age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in old age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

They also allude to the three principal supports in Masonry, namely, Wisdom, Strength, and Beauty; for it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

They further allude to the three principal officers of the Lodge, viz.: Master, and Senior and Junior Wardens.

Stepping forward to the five steps, he continues:

The five steps allude to the five orders of architecture and the five human senses.

The five orders of architecture are Tuscan, Doric, Ionic, Corinthian, and Composite. (Reads from *Monitor* respecting the orders of architecture.)

The five human senses are hearing, seeing, feeling, smelling, and tasting, the first three of which have ever been highly esteemed among Masons: hearing, to hear the word; seeing, to see the sign; feeling, to feel the grip, whereby one Mason may know another in the dark as well as in the light. (Steps forward to the seven steps.)

The seven steps allude to the seven Sabbatical years, seven years of famine, seven years in building the Temple, seven golden

candlesticks, seven wonders of the world, seven wise men of the east, seven planets; but, more especially, the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. For this and many other reasons the number seven has ever been held in high estimation among Masons. (Reads from *Monitor* respecting grammar, rhetoric, &c., &c.)

By this time the Senior Deacon has passed the entire representation of the flight of stairs, and is now at the Junior Warden's station in the south. Upon arriving here, he (the Senior Deacon) says to the candidate:

Brother, we are now approaching the outer door of King Solomon's Temple, which appears to be tyled or guarded by the Junior Warden. (Some say—our Junior Warden.)

As they approach the Junior Warden's desk, he (the Junior Warden) exclaims:

J. W.—Who comes here?

S. D.—A Craftsman, on his way to the Middle Chamber of King Solomon's Temple.

J. W.—How do you expect to gain admission?

S. D.—By the pass, and token of the pass of a Fellow Craft.

J. W.—Give me the pass.

S. D.—Shibboleth.

J. W.—What does that denote?

S. D.—Plenty.

J. W.—How is it represented?

S. D.—By ears of corn hanging near a water-ford.¹

J. W.—Why originated this word as a pass?

S. D.—In consequence of a quarrel which long existed between Jephthah, judge of Israel, and the Ephraimites: the latter had been a stubborn rebellious people, whom Jephthah had endeavored to subdue by lenient measures, but to no effect. The Ephraimites, being highly incensed for not being called to fight, and share in the rich spoils of the Ammonitish war, assembled a mighty army, and passed over the river Jordan to give Jephthah battle; but he, being apprised of their approach, called together the men of *Gilead*, and gave them battle, and put them to flight; and, to make his victory more complete, he ordered guards to be placed on the different passes on the banks of the river Jordan, and

¹ SHIBBOLETH. The word in Hebrew has two significations: 1. An ear of grain, and, 2. A stream of water.—*Lexicon*.

The symbolical interpretation of each floor cloth increases in interest as we gradually advance through the field of corn by the river-side.—*Theo. Phil.*, p. 174.

commanded, if the Ephraimites passed that way, Say ye *Shibboleth*; but they, being of a different tribe, could not frame to pronounce it aright, and pronounced it *Sibboleth*;¹ which trifling defect proved them to be spies, and cost them their lives; and there fell at that time, at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a password, to be given before entering every regulated and well-governed Lodge of Fellow Crafts.

J. W.—Give me the token (here give the pass grip of a Fellow Craft).

J. W.—The pass is right, and the token is right; pass on.

They now pass around the Junior Warden's station, and go to the Senior Warden's Station in the west, and as they approach the Senior Warden's station the Senior Deacon remarks:

Brother, we are now coming to the inner door of the Middle Chamber of King Solomon's Temple, which appears to be guarded by the Senior Warden in the west.

S. W.—Who comes here?

S. D.—A Craftsman, on his way to the Middle Chamber.

S. W.—How do you expect to gain admission?

S. D.—By the grip and word of a Fellow Craft.

S. W.—Give me the grip (here give the real grip of a Fellow Craft—Fig. 12, p. 67).

S. W.—What is that?

S. D.—The real grip of a Fellow Craft.

S. W.—Has it a name?

S. D.—It has.

S. W.—Will you give it me?

S. D.—I did not so receive it, neither can I so impart it.

S. W.—How will you dispose of it?

S. D.—I will letter it, or halve it with you.

S. W.—Halve it, and begin.

S. D.—No, you begin.

S. W.—Begin you.

¹ Shibboleth signifies *waters*. Thus, when the Ephraimites prayed the men of Gilead to allow them to pass over, and were asked, in return—To pass over what? they could not answer Shibboleth, or *the waters*, without betraying themselves to the enemy. . . . The word chosen by the Gileadites, meaning a stream of waters, being the object immediately before them, was well calculated to put the Ephraimites off their guard. . . . We can easily understand the peculiarity of conformation in the organs of speech which produced this defect. A native of the continent of Europe experiences great difficulty in articulating the English *th*. In countries adjacent to Palestine the same defect prevails.—*Historical Landmarks*, vol. 1. pp. 608/09.

S. D.—Ja.

S. W.—Chin.

S. D.—Jachin.

S. W.—The word is right, and the grip is right; pass on, brother.

They pass on to the Worshipful Master in the east, and, on their arrival at his desk, the Master rises from his seat, and says:

W. M.—Brother Gabe, you have now arrived at the place representing the Middle Chamber of King Solomon's Temple, where you will be received and recorded as a Fellow Craft. Turning to the Secretary's desk, he continues.

W. M.—Brother Secretary, you will make the record.

Sec.—It is so recorded.

W. M.—The first thing that particularly attracted your attention on your passage here, was a representation of two brazen pillars, one on the left hand and the other on the right, which was explained to you by your conductor; after passing the pillars you passed a flight of winding stairs, consisting of three, five, and seven steps, which was likewise explained to you; after passing the stairs, you arrived at the outer door of the Middle Chamber, which you found closely guarded by the Junior Warden, who demanded of you the pass and token of the pass of a Fellow Craft; you next arrived at the inner door of the Middle Chamber, which you found guarded by the Senior Warden, who demanded of you the grip and word of a Fellow Craft. You have now arrived at the Middle Chamber where you are received and recorded a Fellow Craft. You are now entitled to wages, as such; which are, the *Corn* of nourishment, the *Wine* of refreshment, and the *Oil* of joy, which denote peace, harmony, and strength. You are also entitled to the jewels of a Fellow Craft; which are, an attentive ear, an instructive tongue, and faithful breast. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts.

W. M.—I shall now direct your attention to the letter "G" (here the Master turns and points to a large gilded letter "G," which is generally placed on the wall back of the Master's seat, and above his head; some Lodges suspend it in front of the Master, by a cord or wire), which is the initial of geometry, the fifth science, it being that on which this Degree was principally founded.

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Masonry is erected. By geometry, we may curiously trace nature through her various windings to

her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numerous worlds are around us, all formed by the same Divine Artist, and which roll through the vast expanse, and are all conducted by the same unerring law of nature. A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture are selected by the fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution.

W. M.—Brother Gabe, this letter has a higher signification; it alludes to the sacred name of Deity (here he gives three raps with his gavel (●●●), when all in the Lodge rise to their feet), to whom we should all, from the youngest Entered Apprentice, who stands in the northeast corner, to the Worshipful Master, who presides in the east, with all sincerity humbly bow (here all bow their heads), with reverence most humbly bow. (Master gives one rap, when all the brethren take their seats again.)

W. M.—Brother Gabe, this ends this degree, with the exception of a charge, which I will now give to you.

CHARGE

Brother: Being passed to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards.

As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offences of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration—especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge: while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft; and to these duties you are bound by the most sacred ties.

LECTURE ON THE FELLOW CRAFT DEGREE

SECTION FIRST

Q. Are you a Fellow Craft?

A. I am. Try me.

Q. How will you be tried?

A. By the square.

Q. Why by the square?

A. Because it is an emblem of morality, and one of the working-tools of my profession.

Q. What is a square?

A. An angle of ninety degrees, or a fourth part of a circle.

Q. Where were you made a Fellow Craft?

A. In a regularly constituted Lodge of Fellow Crafts.

Q. How were you prepared?

A. By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow twice about my right arm, in which condition I was conducted to the door of a Lodge by a brother.

Q. Why had you a cable-tow twice about your right arm?

A. To signify, as a Fellow Craft, that I was under a double tie to the fraternity.

Q. How gained you admission?

A. By three distinct knocks.

Q. To what do they allude?

A. To the three jewels of a Fellow Craft—an attentive ear, an instructive tongue, and a faithful breast.

Q. What was said to you from within?

A. Who comes there.

Q. Your answer?

A. Brother A. B., who has been regularly initiated Entered Apprentice, and now wishes to receive more light in Masonry, by being passed to the degree of Fellow Craft.

Q. What were you then asked?

A. If it was of my own free-will and accord, if I was worthy and well qualified, duly and truly prepared, had made suitable proficiency in the preceding degree, and was properly vouched for; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Q. Your answer?

A. By the benefit of the pass.

Q. Did you give the pass?

A. I did not; but my conductor gave it for me.

Q. What followed?

A. I was bid to wait with patience until the Worshipful Master should be informed of my request and his answer returned.

Q. What answer did he return?

A. Let him enter, in the name of the Lord, and be received in due form.

Q. How were you received?

A. On the angle of the square presented to my naked right breast, which was to teach me that the square of virtue should be the rule and guide of my conduct, in all my future transactions with mankind.

Q. How were you then disposed off?

A. I was conducted twice around the Lodge to the Junior Warden in the south, where the same questions were asked and like answers returned as at the door.

Q. How did the Junior Warden dispose of you?

A. He directed me to pass on to the Senior Warden in the west, and he to the Worshipful Master in the east, where the same questions were asked and like answers returned as before.

Q. How did the Worshipful Master dispose of you?

A. He ordered me to be returned to the Senior Warden in the west, who taught me to approach the east by two upright regular steps, my feet forming an angle of a square, my body erect at the altar before the Worshipful Master in the east.

Q. What did the Worshipful Master then do with you?

A. He made me a Fellow Craft in due form.

Q. What was that due form?

A. Kneeling on my naked right knee, my left forming a square, my right hand on the Holy Bible, square, and compasses, my left arm forming a right angle supported by the square in which due form I took the oath of a Fellow Craft. (Some repeat the oath.)

Q. After the obligation, what were you then asked?

A. What I most desired.

Q. Your answer?

A. More light in Masonry.

Q. Did you receive light?

A. I did, by the order of the Worshipful Master, and the assistance of the brethren.

Q. On being brought to light, what did you first discover, more than you had heretofore discovered?

A. One point of the compasses elevated above the square, which was to signify that I had received light in Masonry by points.

Q. What did you then discover?

A. The Worshipful Master approaching me from the east, under the due guard and sign of a Fellow Craft; who, in token of the continuance of his brotherly love and favor, presented me with his right hand, and with it the pass, token, token of the pass, grip and word of a Fellow Craft, and ordered me to arise and salute the Junior and Senior Warden as such.

Q. After saluting the Wardens, what did you then discover?

A. The Worshipful Master ordered me to the Senior Warden in the west, who taught me to wear my apron as a Fellow Craft.

Q. How should a Fellow Craft wear his apron?

A. With the flap turned down, and the corner turned up.

Q. After being taught to wear your apron as a Fellow Craft, how were you then disposed of?

A. I was conducted to the Worshipful Master in the east, who presented me with the working-tools of a Fellow Craft (the plumb, square, and level), and taught me their use.

Q. What is their use?

A. The plumb is an instrument made use of, by operative masons, to raise perpendiculars; the square, to square their work; and the level, to lay horizontals. But we, as Free and Accepted Masons are taught to make use of them for more noble and glorious purposes: the plumb admonishes us to walk upright, in our several stations, before God and man; squaring our actions by the square of virtue; and remembering that we are travelling, upon the level of time, to "that undiscovered country from whose bourne no traveller returns."

Q. How were you then disposed of?

A. I was ordered to be returned to the place from whence I came, and invested of what I had been divested of, and was informed that, agreeably to an ancient custom in every well-governed Lodge, it therefore became necessary that I should make a regular ascent, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, there to receive instructions relative to the wages and jewels of Fellow Craft.

SECOND SECTION

Q. Have you ever worked as a Fellow Craft?

A. I have, in speculative; but our forefathers wrought in both speculative and operative Masonry.

Q. Where did they work?

A. At the building of King Solomon's Temple, and of many other Masonic edifices.

Q. How long did they work?

A. Six days.

Q. Did they work on the seventh?

A. They did not.

Q. Why so?

A. Because in six days God created the heavens and the earth, and rested on the seventh day; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and adore their great Creator.

Q. Did you ever return to the *sanctum sanctorum*, or holy of holies, or King Solomon's Temple?

A. I did.

Q. By what way?

A. Through a long porch or alley.

Q. Did any thing in particular strike your attention on your return?

A. There did, viz.: two large columns, or pillars, one on the left hand, and the other on the right.

Q. What was the name of the one on the left hand?

A. Boaz, which denotes strength.

Q. What was the name of the one on the right hand?

A. Jachin, denoting establishment.

Q. What do they collectively allude to?

A. A passage in Scripture, wherein God has declared in his word, "In strength shall this house be established."

Q. What were their dimensions?

A. Thirty-five cubits in height, twelve in circumference, and four in diameter.

Q. Were they adorned with any thing?

A. They were; with two large chapters, one on each.

Q. What was the height of these chapters?

A. Five cubits.

Q. Were they adorned with any thing?

A. They were; with wreaths of net-work, lily-work, and pomegranates.

Q. What do they denote?

A. Unity, Peace, and Plenty.

Q. Why so?

A. Net-work, from its connection, denotes union; lily-work, from its whiteness and purity, denotes peace; and pomegranates, from the exuberance of their seed, denote plenty.

Q. Were those columns adorned with any thing further?

A. They were, viz.: with two large globes or balls, one on each.

Q. What was the entire height of these pillars?

A. Forty cubits.

Q. Did they contain any thing?

A. They did, viz.: all the maps and charts of the celestial and terrestrial bodies.

Q. Why are they said to be so extensive?

A. To denote the universality of Masonry, and that a Mason's charity ought to be equally extensive.

Q. What was their composition?

A. Molten or cast brass.

Q. Who cast them?

A. Our Grand Master, Hiram Abiff.

Q. Where were they cast?

A. On the banks of the river Jordan, in the clay ground between Succoth and Zaredatha, where King Solomon ordered these and all other holy vessels to be cast.

Q. Were they cast solid or hollow?

A. Hollow.

Q. What was their thickness?

A. Four inches, or a hand's breadth.

Q. Why were they cast hollow?

A. The better to withstand inundations or conflagrations; they were said to contain all the archives of Masonry.

Q. What did you next come to?

A. A long, winding staircase, or flight of winding stairs, consisting of three, five, and seven steps.

Q. To what do the three steps allude?

A. The three principal supports in Masonry, namely: wisdom, strength, and beauty; they also allude to the three stages in human life: youth, manhood, and age; they further allude to the three degrees in Masonry: Entered Apprentice, Fellow Craft, and Master Mason.

Q. What do the five steps allude to?

A. The five orders in architecture, and the five human senses.

Q. What are the five orders in architecture?

A. The Tuscan, Doric, Ionic, Corinthian, and Composite.

Q. What are the five human senses?

A. Hearing, seeing, feeling, smelling, and tasting; the first three of which have ever been deemed highly essential among Masons: hearing, to hear the word; seeing, to see the sign; and feeling, to feel the grip, whereby one Mason may know another in the dark as well as in the light.

Q. What do the seven steps allude to?

A. The seven Sabbatical years, seven years of famine, seven years of war, seven years in building the Temple, seven golden candlesticks, seven wonders of the world, seven planets; but, more especially, the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. For these and many other reasons the number seven has ever been held in high estimation among Masons.

Q. What did you next come to?

A. The outer door of the Middle Chamber of King Solomon's Temple, which I found partly open, but closely tyled by the Junior Warden in the south.

Q. How did you gain admission?

A. By the pass, and token of the pass of a Fellow Craft.

Q. What was the name of the pass?

A. SHIBBOLETH.

Q. What does it denote?

A. Plenty.

Q. How is it represented?

A. By ears of corn hanging near a water-ford.

Q. Why originated this word as a pass?

A. In consequence of a quarrel which had long existed between Jephthah, Judge of Israel, and the Ephraimites, &c., &c. (for the balance, see page 75).

Q. What did you next discover?

A. The inner door of the Middle Chamber of King Solomon's Temple.

Q. How did you gain admission?

A. By the grip and word of a Fellow Craft—Jachin.

Q. How did the Senior Warden dispose of you?

A. He ordered me to be conducted to the Worshipful Master in the east, who informed me that I had arrived at a place representing the Middle Chamber of King Solomon's Temple, where I would be received and recorded as such; which record was then made by the Secretary (by the orders of the Worshipful Master), and I was presented with the wages of a Fellow Craft, and also the jewels of a Fellow Craft.

Q. What are the wages of a Fellow Craft?

A. The corn of nourishment, the wine of refreshment, and the oil of joy.

Q. What do they denote?

A. Peace, harmony, and strength.

Q. What are the jewels of a Fellow Craft?

A. An attentive ear, an instructive tongue, and a faithful breast.

Q. How explained?

A. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are lodged in the repository of a faithful breast.

Q. What were you next shown?

A. The letter G.

Q. To what does it allude?

A. Geometry, the fifth science; but more particularly to the sacred name of the Deity, to whom we should all, from the youngest Entered Apprentice who stands in the northeast corner, to the Worshipful Master who presides in the east, with reverence most devoutly and humbly bow.

This is the end of the Fellow Craft Degree, or Second Degree in Masonry.¹

¹ LECTURE. In the Fellow Crafts' Degree, the first section recapitulates the ceremonies of passing a candidate. The second section gives an account of the ancient division of our institution into operative and speculative Masons, and by striking emblems directs the candidate to an attentive study of the liberal arts and sciences.
—*Lexicon*.

During the preparation, according to the legends of Freemasonry, the workmen's wages were paid daily, weekly, monthly, and quarterly, in their respective Lodges; and, when the Temple was nearly completed, *they were paid in the Middle Chamber*. This celebrated apartment was accessible by a *winding staircase* of stone; the foot of which was guarded by the Junior Warden, and the summit by the Senior Warden of a Fellow Crafts' Lodge. And how were these wages paid? Without fear or scruple, says the legend, because their employers were entitled to their unlimited confidence.
—*Theo. Phil.*, p. 199.

